2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

on his best horse, decorated with silver ornaments—if he possesses any—proceeds to the toldo of his intended, and hands over the gifts. The parents of the bride then return gifts of an equal value, which, however, in the event of a separation (a rare event), become the property of the bride. After this the bride is escorted by the bridegroom to his toldo, amidst the cheers of his friends and the singing of the women. Mares are usually then slaughtered and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the Gualichu, or evil spirit. An Indian is allowed to have as many wives as he can support, but it is rare to find a man with more than two, and they generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed, his ponchos, ornaments, bolas, and all other personal belongings are placed in a heap and burned, the widow and other womankind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The meat of the horses is distributed amongst the relations on both sides; and the widow, who cuts her hair short in front and assumes black paint, repairs, bag and baggage, to the toldo of her relations, or if she has none in the party, to the toldo of the chief.

The body is sewn up in a mantle, poncho, or coat of mail, if the deceased possessed one, and is taken away by some of the relations and buried in a sitting posture, its face to the east, a cairn of stones being erected over the place, varying in size according to the wealth and influence of the deceased. I have never seen any of the graves described in Mr. Wood's work, but as my travels as a rule were confined to the interior, they may exist in some part of the sea-coast; nor did the exhumation and removal of the body ever come under my notice, and I should be inclined to doubt its being ever practised by the Tehuelches, inasmuch as it is a rule amongst

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

784 them never to mention the name of, and to avoid all allusion to, the deceased, their idea being that the dead should be utterly forgotten, though they will add a stone in passing to the cairn of a distinguished chief or hero. The death of a
766 child is marked by a display of sincere grief on the part of the parents. The horse it has been accustomed to travel on during the march is brought up, the gear placed on it, even to the cradle, and the horse, thus fully caparisoned, is strangled by means of lazos, whereas in all other ceremonies where horses are killed they are knocked on the head with bolas. The saddle-gear, cradle, and all belonging to the child are burned, the women crying and singing. The parents moreover throw their own valuables into the fire to express their grief. These things some of the women who cry are allowed to snatch out, as a recompense for their services, but they seldom benefit much. On the occasion of the death of an only child of rich parents, fourteen horses and mares were slaughtered, in addition to the one it had been accustomed to travel on. Towards evening of the day of the event, previous to the burial of the corpse, a select party of old women marched in procession round and round
[431] the camp, crying and wailing. Gifts were also sent to the bereaved parents by the chiefs and relations, as a well-meant effort to divert their minds from dwelling on their loss.

771 The religion of the Tehuelches is distinguished from that of the Pampas and Araucanians by an absence of any trace of sun-worship, although the new moon is saluted, the respectful gesture being accompanied by some low muttered words which I never could manage to hear. They believe in
776 a good and great Spirit, who according to the tradition
177 related by Casimiro at the place, created the Indians and animals, and dispersed them from 'God's-hill,' as he explained the Indian name of the down (page 93). I am not at all certain that this was not a confused combination of the story of the Creation, as told by the missionaries, with his own ideas. There is a great tendency in the Indian mind

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

Starting thence on March 3, and travelling always north-
648 wards over the barren upper pampas with scarcely a shrub on them, the wall-like Cordillera rising on the west, and ranges of hills bounding the view to the east, about two P.M. we arrived at a marshy plain: there, as we were halting to make a fire, a cloud of smoke rose suddenly from the opposite side, indicating the near approach of the chasqui sent to Las Manzanas. Half a dozen of us were immediately despatched to verify the supposition, and, leaving our dinner for a future occasion, raced across the valley at full speed, the Indians firmly believing that the messengers would bring liquor with them, and every one being ambitious of the first drink. We at length made them out, and perceiving us in return they halted and dismounted by a small hillock, where we shortly joined them, Casimiro following sedately, as became so grand a personage. The Indians were disappointed as to the advent of liquor, the messengers having brought
[137] nothing with them except a few apples, some of which, distributed to us, proved to be very juicy and refreshing, equalling any European apple. The only answer to our letter was a verbal message to the effect that we should be welcome at Las Manzanas, and that Cheoeque would collect a force to meet us, all his people being at present busy in
[137] the mountains gathering the harvest of apples and piñones; he also stated that he had received late news from Patagones, one Mariano Linares, brother of the head chief of the tame Indians in that settlement, being at present a visitor at Las Manzanas. Casimiro was rather irritated at not receiving a written answer, but on my pointing out that it was just possible Cheoeque did not own a secretary in his suite, the chief was somewhat pacified, although his dignity was rather hurt, and he recurred again and again to the subject.

784 On our way to the toldos,—which, during the intervals of our hearing the news, roasting apples, &c., had been pitched,—Casimiro pointed out to me the scene of a former fight in which a chief and several Indians had been killed. It was a very desirable place for encampment, but owing to these

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

antecedent was carefully avoided, and instead of it our party occupied a damp and even sloppy site on the borders of a small stream that lost itself in a large marsh farther to the east, while the Araucanians had selected a better spot a little higher up the valley. The following day we hunted over some hills in the vicinity of the mountains, and killed a great quantity of ostriches, scarcely a man coming home without a good supply of meat.

On March 5, early in the morning, whilst most of us were rounding up our horses, others smoking at the fireside, some men appeared in the distance with several horses, one of which appeared to be loaded. In a moment many Indians were away to meet the new comers, and one came back at speed to inform us that they were Manzanero Indians bringing liquor to trade with. They proceeded to Quintuhual's toldo, one of them being a connection of the chief, and there dismounted, unloading their horse of two sheepskins filled with rum. Great was the rejoicing amongst the Indians, and large the crowd that soon collected round Quintuhual's toldo, carefully keeping at a respectable distance. Casimiro and myself were shortly sent for, and on riding over were invited to preside at the commencement of the festival. On our dismounting, in company with several of the other caciques, four lances were planted in the ground (one having a white weft or poncho placed on it), and the chiefs, each taking a horn or pannikin containing a very little rum, marched round the lances muttering an incantation and sprinkling a little liquor on the ground, also on the lances as they passed. This ceremony was repeated twice, a select body of old women attending to sing and cry, to assist in frightening away the evil spirit. After this my brother, who appeared to be master of the ceremonies, handed pannikins of grog round, and all were soon very convivial. After taking a glass or two I retired, in company with Orkeke and Hinchel, neither of whom was inclined to drink much, owing to the possibility of a disturbance. The rest of the party then began to buy